

Thi saa har Gud elsket  
Verden, at han gav sin  
Søn, den enbaarne, for at  
hver den som tror paa  
ham, ikke skal fortabes,  
men have evigt Liv.

# HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10. 11.

Den som tror paa ham,  
bliver ikke dømt; den som  
ikke tror, er allerede dømt,  
fordi han ikke har troet  
paa Guds enbaarne Søns  
Navn.

Haugen, Rev. A. K.  
mars

18de aargang.

Winnipeg, Manitoba, Første Nr. i Februar, 1942.

Nr. 3

## Fastelavnssøndag

### HIMMELEN AAPEN

Evangelium: Matt. 3, 13—17.

Da kom Jesus fra Galilæa til Jordan til Johannes for at bli døpt av ham. Men han negtet ham det og sa: jeg trenger til at døpes av dig, og du kommer til mig? Men Jesus svarte og sa til ham: La det nu ske! ti saaledes sommer det sig for os at fuldbyrde al retfærdighet. Da lot han det ske.

Men da Jesus var døpt, steg han straks op av vandet, og se, himmelen aapnet sig for ham, og han saa Guds aad fare ned som en due og komme over ham. Og se, der kom en røst fra himmelen som sa: dette er min Søn, den elskede, i hvem jeg har velbehag.

Det var et vendepunkt i vor slegts historie den dag da Jesus blev døpt. Enklest uttrykkes dette kanske i tekstens ord idag: se, himmelen aapnet sig.

Fra faldets dag hadde vor slegt levet under en stengt himmel. Guds Aand som fra først av bandt himmel og jord, Gud og menneske sammen, maatte ved faldet trække sig ut av vor verden. Og himmelen blev stengt.

Uten soning kunde Aanden ikke være i syndens verden. Men saa elsket Gud verden at han gav den sin Søn til en soning. Paa faldets dag blev Sønnen git til slegten. Men hans fødsel maatte forberedes. Og det var nu Aandens gjerning, gjennom lange aarhundreder, ja aartusener. Som forløpere for Messias var det at den gamle pakts gudsmænd fik Guds Aand.

Endelig kom Messias selv — undfangen av Den hellige aand. Og idag fortælles at han blev døpt med Den hellige aand. Fra faldets dag og til Jesu daab hadde ikke et eneste menneske i vor slegt eiet Guds Aand i dens fylde.

Men da Jesus kom gaaende nedover til Jordan midt imellem toldere og skjører, da aapnedes den stængte himmel. Da han, det eneste rene menneske i vor slegt, som vor representant tok vor synd og gik til synderes daab, da kom Aanden fra den aapne himmel. Da han i Johannes' vanddaab lot sig indvie til korsets bloddaab, da lød det vidunderlige ord: dette er min Søn, den elskede, som jeg har velbehag i.

Nu var der ett menneske indenfor vor slegt som hadde en aapen himmel og Guds fadersmil over sig, og derfor Guds Aand i dens fylde.

Jesus var nu døpt med Den hellige aand. Men hans store opgave var at døpe os, sier Johannes. Men at døpe syndere med Den hellige aand, det var det vanskeligste arbeide som er betrodd noget menneske at gjøre. Han maatte gaa gjennom dødens bloddaab før han kunde indstifte vor daab.

Ved sin død og opstandelse vandt han tilbake for slegten den gave, den mistet ved faldet: Guds Aand. Og fra pinsedag av kan alle syndere døpes med Den hellige aand. Nu er Jesu daab blit vor daab.

Paa Jesu befaling døper vi vore barn. Dermed har Jesus ment: et menneske som fødes til verden skal straks faa sin del av den gave, som Jesus vandt for alle ved sin død. Et menneske fødes ind i syndens verden, men skal øieblikkelig døpes ind under den aapne himmel for at leve alle sine dage med Guds fadersmil over sit korte liv. Det fødes ind i en vanhellig slegt med en vanhellig aand, men skal straks døpes med Den hellige aand ind i en ny slegt, ind i Guds familie paa jorden.

Du som læser dette, du blev engang døpt slik. Saa herlig begynde dit liv. Men hvordan fortsatte du, da du blev stor nok til at vælge selv? Har du vendt ryggen til den aapne himmel og Guds gode fadersmil?

## TROEN OG HAABET.

"Dersom du tror skal du se Guds herlighet," slik talte Jesus til den bedrovede Marta. Dødens uventede frostnat havde gaat hen over dette lure venn hjem i Betania og med ett forandret det til et sorgens hus. I graven hviler hendes jordiske lykke, og fremtiden ser saa mørk og stormfuld ut. Hvem kjender ikke disse stunder, da verden blev som forandret i et øieblik. Sygdommen og døden havde lagt sin skygge over hjemmets lykke og borttat glansen fra alt man her havde kjert.

Mit i en slik stund kommer Jesus og siger, tro saa skal du se Guds herlighet. For Marta hørtes det som et ord der ikke vedkom herde i denne stund. Jeg vet han skal opstaa paa den yderste dag men det kan ikke helt tørre savnet og sorgens taarer idag. Hun kan ikke magt at tro alt det skal gjelde denne stund og denne sorg. Hendes sjel er ikke rigtig klar over hvem der er som taler til herde — det er jo ikke et avmaegtig menneske men almagtens Gud. Ja dersom du tror, det er Guds vei ut av sorgen og ind i hvilen. Men der er ogsaa en anden død og brodergrav, der kan fylde et kristerhjerter med sorg. Det er vor kjerer og vort folks aandelige død. Da Jesus saa ind i denne grav der han sat paa Oljebjerget, graat han og sa: "Hvor ofte har jeg ikke villet samle eder som en høne samler sine kyllinger under vingerne, men i vilde ikke."

Naar Paulus stanset ved denne grav gripes hans sjel av røden saa han er villig at ofre sig selv for andres frelse.

Har jeg og du kjendt noget til denne nød? Det er sikkert mange som med gru merker den kurs vort folk styrer stadig dypere ind i aandelig forvirring og falsk lerdoms veir. Der vises en tiltagende foragt og bitterhed mot den frelses vei som er merket med korsets blod. Under tiden gripes sjelen av haapløshetens følelse som Marta kjendte naar hun sagde: "Han stinker allerede — det er forsent, forsent." Tvilens nat kōgte.

Efter al den sed som er saad ned gjennom tiderne synes høsten at vere ringe. Og er der da nogen av ens nærmeste i denne døde flok komme nøden nærmere ind paa livet.

Til sin bedende, arbeidende og sukkende kristenflok siger Mesteren selv: "Tro og du skal se Guds herlighet." Han staar sammen med sin lille flok ved den store bordergrav — han kjender dødens gru, men ogsaa sin egen magt. Han formaar at gjøre mer end alt — langt utover hvad vi kan be eller forstaa. Det er en time som er hans. Paa denne maatte søstre Marta og Maria vente. Da hans time kom var han ikke langt borte. Da beskjemmet han sine venners vantro, og hans ventetid blev dem en ny oplevelse av hans herlighet. Han er den samme idag.

"Tro og du skal faa se Guds herlighet." —G.

Hvis kirken ikke er der hvor mennesker lider, da gaar den ikke i Mesterens spor.

Naar Luther preket, glemte han aldri aa gi sine ord tydelig adresse til sin egen tids sociale og økonomiske nød. Men hans preken mistet ikke av den grunn sitt centrale sikte.

Endnu er ikke himmelen lukket bak dig. Men svar nu, mens Gud roper efter dig. Det blir snart stille. Og da er himmelen stengt for dig.

Jesus døptes for at dø.

Glem ikke det du som er døpt med Jesu daab. Vi er døpt til hans død, sier Paulus. Daaben er for os som for Jesus den guddommelige indvielse til døden. Men ogsaa til opstandelsen. —Hallesby.

## FRELST AV NAADE.

Naar han (falsmanden) kommer, skal han overbevise verden om synd, fordi de ikke tror paa mig. Joh. 16:8-9.

Merk disse ord: Om synd fordi de ikke tror paa mig. Heri ser jeg noget høist merkverdigt! Hvad kan det betyde? Naar Herren her vil forklare al verdens synd, hvorom aanden skal overbevise den, da nevner han kun dette: De tror ikke paa mig! Mon ikke Kristus her lere os, at vantro er den eneste synd, som fordømmer; at al synd imod de ti bud er borttagen, forsonet, og kan ikke fordømme nogen, dersom han ikke fordømmer dig selv ved vantro? Om synd, fordi de ikke tror paa mig. Ser vi ikke ogsaa dette i hele hans forhold til syndere? Naar alle slags toldere og syndere, og ugudelige i landet kom til ham — var nogensinde deres synd nogen hindring for deres benaadning? Var de ikke alt straks vel saa snart de tog sin tilflugt til ham?

Hvor var da loven med sine bud og domme? Hvor var deres lange, sorte synderegister? De havde i alle sine levedage syndet mod Guds bud og dog ser jeg, at han, some Paulus siger, ikke tilregnede dem deres overtredelser. Der var idel naade, trost, mildhed, og venlighed som om de i alle sine levedage aldrig havde gjort en eneste synd saa at de skriftkloge forbitredes derover og sagde: Han er Tolderes og synderes ven.

Og hvad siger han selv derom? Han negter det ikke men bekrefter det og siger, at disse syndere var hans tabte faar, hans tabte penninge, hans forlorne sønner og at han var den kjerlige fader som med udrakte arme løber den forlorne søn imøde.

O kjere frelser! Kjender du ikke hans mange og stygge syndere? Nei, han har ingen syndere — slet ingen syndere! Mit blod utgrydes til syndernes forladelse.

Synden er borttagen, misgjerningen sonet, og den evige retferdighet tilfredstillet. Gud forligte i Kristus verden med sig selv og tilregnede dem ikke deres overtredelser.

Der findes kun en synd som fordømmer verden: fordi de ikke tror paa mig. Ser vi ikke ogsaa at Kristus fordømte de strengeste fariisaere? Han indrømmede at det var godt at de ikke var uretterdige, rovere, horkarle, at de gave de fattige almisser m.m. og ikke destomindre var de fordømte. Hører vi ikke ogsaa Paulus vidne om mange av sine brødre efter kjødet at de havde nidkjerhed for Gud, at de jagede efter retferdighets lov; men, siger han, de kom ikke til refferdigheds lov fordi de ikke søgte den ved troen men ved lovens gjerninger.

O en forunderlig dom! De som havde veret bedst blev fordømte, og de som havde veret verst blev salige: den som havde forødt sit gods blandt skjører faar den fedede kalv, og den som altid havde tjent sin fader og "aldrig overtraadt hans bud" faar ikke et kid. Maa jeg da ikke indse at der heri ligger en stor hemmlighet? Skal jeg da aldrig vaagne op og se hvad forsoningen vil sige? Skal jeg aldrig fatte hvad der skedde i Kristi død. Dette er det første vi lerer av Kristi Ord: Om synd fordi de ikke tror paa mig at al synd er saaledes forsonet i Kristi død, at den ikke mere har lovens forbanelse til følge men at fordømmelsen alene kommer av vantro. Dette er den trostefulde lerdøm av disse ord.

Det andet vi lerer av disse ord er at det frommeste, alvorligste, gudfrygtigste menneske kan blive fordømt dersom han nemlig med al sin fromhed ikke tror paa Kristus — at selv om han lenge har levet i det alvorligste arbeide paa egen forbedring, den dybeste anger, de an-

## GRUMSET VANN

Av Chr. Scriver

Gotthold kom engang til aa se paa et glass som var fylt med grumset vann. Mens han stod og saa paa det, sank grumset til bunds saa vannet blev klarere og klarere og til slutt var det helt rent. Men saa snart han saavidd rorte litt omkring i det, fløt grumset op igjen og vannet var akkurat like grumset som før.

"Ja, her kan jeg se," sa han til sig selv, "hvordan det i virkeligheten er fatt med et menneskehjerte. Det er ofte fullt av de onde begjærings grums. Derfor flyter det ogsaa saa lite rent og klart vann, d. v. s. hellige og gode tanker ut fra det. Nu er det imidlertid mange som innbiller sig at hans hjerte slett ikke er ondt. Iblandt ligger nemlig de onde begjæringer stille i dypet av hjertet. De er likesom sunket til bunds. Hans tanker virker saa andektige og fromme, hans ord saa vennlige og opbyggelige og hans gjerninger er preget av et kristelig tjenersinn. Men dette varer bare saa lenge han ikke "settes i bevegelse," saa lenge han ikke blir utsatt for fristelser. Da stiger de urene begjæringer op til overflaten og det i saa store mengder at man i alle hans tanker og ord og gjerninger ikke kan spore noe annet enn grums og urenhet. Det er mange som er milde og saktmodige, men bare saa lenge ingen sier dem imot. Da blir de akkurat som krutt som bare behøver en liten gnist for straks aa eksplodere og avstedkomme stor skade."

\*

Min Gud, hvor ofte har ikke jeg ogsaa innbildt mig at verden med sine fristelser var tusen mil borte fra mig. Like ofte har jeg bedratt mig selv. Alt for snart har jeg opdaget at den bare som en listig fiende holdt sig stille for en tid for saa plutselig aa gaa til angrep paa mig med saa meget større kraft og slaa mig til jorden. Ofte har jeg i bønn lovet aa være vennlig mot den som har forulempet mig og aa vise dette i handling. Og allikevel har det ikke vært nødvendig mere enn aa se det menneske før mitt hjerte er blitt saa oprørt at du ikke har kunnet se annet enn uvennligheten og fiendskapets grums der.

Aa Gud, du maa lutre og rensse mig. Ja, "skap i mig et rent hjerte."

En manns karakter avsløres naar han holder op aa gjøre det han er nødt til og tar fatt paa det han selv liker aa gjøre.

Vi er redd for en hel del ting som vi burde se rolig i øinene. Men det er en ting som vi burde være over all maate redd for: vaar egen tunge.

daegtigste bønner, den frommeste vandel, den strengeste selvfornegelse, den mest utrettelige velgjørenhed osv. maa han dog med alt dette fare til helvete saasandt han ikke har lert at agte det alt for tab at vere, imod ypperligheden av kundskaben om Kristus Jesus, vor Herre, og nu bliver funden at have sin retferdighet og trost i ham — alene i ham. Alt hvad der er i mennesket gjelder intet i Guds øine siden hans elsekelige søn gav sit blod til syndernes forladelse.

Derav kommer det at selv de frommeste bliver fordømte naar de ikke "kysser sonnen." Herom skal den Helligaand overbevise verden; Om synd fordi de ikke tror paa mig. Han angriber hermed de ypperligste folk paa jorden, kaster de frommeste, alvorligste, og helligste mennesker under fordømmelsen alene fordi de ikke giver lammet ere, men vil vere sine egne frelsere.

av C. O. Rosenius  
Indsendt av Helge Dahl,  
Fosterton, Sask.



## HYRDEN

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Rev. Albert M. Vinge, Editor  
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I den engelske del findes fire døds anmeldelser — alle prester som har levet i Kanada Distrikt. Arbeidsdagen for disse Herrens tjenere er forbi. Høsten er stor men arbeiderne er faa. Markene er allerede hvite til høsten i vor del av Herrens store vingaard. Dette burde tilskynde flittig bøn til Høstens Herre at flere arbeidere optar arbeidet.

Vi optrykker "Daaben og Frelsen" av vor distriktsformand, Dr. Iversen. Denne sak er av stor betydning.

## DAABEN OG FRELSEN

Er det av nogen betydning enten man tror at daaben frelser eller ikke?

Det er naturligvis alltid av betydning at tro skriften. Men spørsmålet kan allikevel ha sin betydning for den enkelte troende. Det maa desværre indrømmes at for mange kristne er daaben av liten betydning. De har faat tro sin frelse gjennom ordet. Har Gud da skjænket dem troens gave har ingen ret til at dømme dem, selv om de kan være uten forstaaelse for enkelte led i den kristne tro.

Kan det altsaa gaa an at være en kristen uten videre forstaaelse for daaben, er den saa av nogen praktisk betydning for det daglige kristenliv?

Jo det er den. For det første, fordi Guds ord sier at den frelser os (1 Pet. 3, 21), og det enten vi forstaar det eller ikke. For det andet, fordi Kristus ikke vilde ha git os noget som var betydningsløst, og endda mindre vilde han ha bundet sin frelse til noget som var uten praktisk betydning for troeslivet. Endelig, daaben i luthersk betydning og retfærdiggjørelse ved tro, hanger nøie sammen — saa nøie at det ene ikke kan skilles fra det andet.

En kjendt prædikant, som ellers er noksaa bibelsk, blev spurt om daaben frelser. Han svarte at den frelser ikke, fordi skriften lærer at man frelses ved troen. Naar en mand ved at være tro mot skriftens lære paa et punkt kan komme i strid med dens lære om daaben, maa det være fordi han har en falsk forstaaelse av daabens betydning. Og der er mange med ham.

Folk som har liten forstaaelse for daabens betydning, er ofte av den mening at det er daaben som hand-som frelsesmiddel, gjør det i den mening at det er daaben som handling der frelser, nemlig ved den virkning selve handlingen har paa den døptes sind. Det er den eneste forstaaelse av daaben som en mængde mennesker kjender til. Og særlig de som gjør indvendinger mot barnedaaben synes at gaa ut fra den forstaaelse. At daabshandlingen kan ha en kraftig virkning paa den dømte, bør ikke benegtes. Men det er ikke det som frelser. I den katolske kirke er det jo anerkjendt lære at daaben frelser "fra gjort gjerning." Men der er desværre ogsaa mange protestanter som er inde paa samme syn.

De som i stor aandelighet drar tilfells mot daaben som frelsesmiddel, har som oftest denne utvortes forestilling for øie. De sier at mennesker kan bli gjenfødte og frelste kun ved en personlig tro og hengivelse til Gud, ikke ved nogen utvortes handling. Dermed mener de at polemiserer mot den lutherske opfatning av daaben. Men det som de i virkelighe-

ten polemiserer imot er ikke den lutherske lære, men en forvrængning av den samme — en forvrængning som desværre er noksaa almindelig ogsaa blandt lutheranere.

Lutheranere er ganske enige i det at et menneske kan bli født paany bare ved en personlig tro og en personlig hengivelse til Gud, fordi de vet at det er alene troen som frelser. Ja lutheranere tror at daaben frelser netop fordi troen frelser, for troen og daaben er uadskillelige.

Den lutherske lære om daaben er fremsat i sin tydeligste form i den lille katekisme. Her leder Luther oppmerksomheten bort fra handlingen som saadan og hen til Guds befaling og Guds løfte. Daaben er et gjenfødelsens bad alene av den grund at Kristus har befalet den og lagt et løfte om frelse til den. Dette løfte maa mottages i tro. Gudsordet alene gjør daaben til en daab, og troen alene bringer dens velsignelser til mennesket. Der er ikke to maater at bli frelst paa. Man frelses paa samme maate i daaben som i ordet, nemlig ved troen paa Guds løfter. Deri ligger ogsaa daabens umaadelige praktiske betydning for det daglige kristenliv. Den betyr at Gud har lovt mig frelsen. Og naar Gud har lovt den saa er den sikker, saa længe jeg holder mig til løftene, hvor meget end livets erfaring kan motsi mig. Løftet blev uttalt da jeg blev døpt; og da Kristus har befalet daaben var det egentlig han som uttalte løftet og ikke den som forrettet handlingen.

Ja ordet fra din egen mund, det er vort skjold og kirkens grund.

Derfor henger ogsaa daaben nøie sammen med retfærdiggjørelse ved tro; for den betyr jo at jeg frelses ved at motta den frelse som Gud i sit ord lover mig i Kristus. Det er godt at vite at Gud engang gav mig dette løfte personlig i daaben, for dette løfte er ubrødelig og uforanderlig.

Dernæst er daaben, set paa den maate, en mægtig spore til omvendelse. Hvad kan ellers være en saa kraftig tilskyndelse til at vende sig fra synden og leve for Gud som netop det at Gud, i sin uendelige godhet, lovt meg frelse før jeg kunde gjøre noget for at opnaa den og uten hensyn til min fortjeneste? Og hvis frelsen kommer simpelthen ved troen paa det løfte Gud gav mig og han selv skaper troen paa løftet, hvilken grænselos synd vilde det da ikke være om jeg ved likegaldighet og ulydighet skulde gjøre det umulig for Aanden at virke troen i mit hjerte?

Der er de som viser sin mangel paa forstaaelse for daabens væsen derved at de legger den til en rekke andre ydre ting som de tror skal hjelpe dem til frelse uten hjertets hengivelse og tro paa Kristus. De forstaar ikke at løftet og troen paa løftet er daabens inderste væsen. Men man kan jo ikke vente bedre av dem, da de jo er fremmed for virkelig kristendom.

Der er andre av hvem man kunde vente det bedre. De regner sig blandt de gjenfødte og levende kristne, og er det vel ogsaa. Men allikevel anser de andre erfaringer i sit liv av størst betydning end det som Gud gjorde i daaben. De er endog bange for at beskjeftige sig med daaben, da de frygter den kan bli til en "sovepute." At netop det som skulde være en kilde til aarvaakenhet — til at undersøke sig selv om man er i troen — at netop det er i manges bevissthet blit forbundet med kjødelig sikkerhet, viser hvor grundig daaben er blit misforstaat. Slike folk er bange for at gjøre daaben til en trøstegrund, fordi de selv har den samme utvortes forstaaelse av daaben som de uomvendte.

Man kan nok være et Guds barn selv med en mangelfuld forstaaelse av daaben. Men en mangelfuld forstaaelse av noget som er saa nøie forbundet med selve frelsens grund aabenbarer dog en kraftskade i selve troeslivet. Selv under de bedste forhold er det forbundet med store vanskeligheter at bevare troen. Troens bevarelse er likesom troens skapelse et Guds verk. Men det blir langt vanskeligere naar en kræft-

## Før solnedgang.

"La ikke solen gaa ned over eders vrede". Paa dette tenkte den ene av de to som idag hadde vært i heftig strid med hverandre. Da den andre hadde slengt døren igjen efter ham, stod han lenge taus og grunnet. Og før solen var gaatt ned i vest, gikk han hen til den andre og banket paa døren. Hans fornærmede venn lukket op, og da han saa hvem det var som stod utenfor, sprang han tilbake. Men den som stod utenfor sa i en barnlig tone: "Solen holder paa aa gaa ned."

Disse uventede ord gjorde et slikt inntrykk paa den andre at han straks rakte sin venn haanden og sa:

"Kom innenfor, min bror, kom innenfor!"

Og solen gikk ned. Men de to fryktet ikke for natten; de var jo blitt forlikte.

Midtre Saskatchewan Lutherske indremissions forening er indbudt til et tre dages møte paa den Lutherske Bibelskole, Outlook, Sask., Pastor G. O. Evenson bestyrer, den 27—28de Februar og den 1ste mars. Ver velkommen og bed for møtet.

Mandius Olson

Pastor L. C. Tysseland.

## An Appeal

Your attention is invited to the poem "Comparison" printed below. Now that the Lenten season is here your Penny-A-Meal Box will speak its Message in the Master's Name.

May we again urge the use of the Penny-A-Meal Boxes! It will bring joy and blessing to the homes in which they are faithfully used.

"The Lord Loveth a Cheerful Giver." —V.

## A COMPARISON

I thought of it once as I sat by myself  
And looked at the boxes that stood on the shelf—  
One so large; one so small—  
A contrast most grim!  
A band box for me; a mite box for Him.  
I had paid for my hat; I had paid for my gown.  
I had paid for the furs that I purchased downtown...  
And when I came home it was plain as could be  
A mite box for Him; a band box for me.  
I put in a dime; but that didn't seem right.  
I couldn't be proud of that curious sight,  
So I took out my check book and tried to be square ....  
For I wanted my giving to look like my prayer.

skade slipper løs i den aandelige organisme.

Det er vitterlig at en stor del av dem som mangler syn paa daaben i dens objektive mening som frelsesmiddel har tilbøielighet til en falsk opfatning av troen. Enten tenderer de mot den subjektive opfatning av troen, som noget der ialfald delvis avhenger av de forandringer som har fundet sted hos den troende. Eller de driver mot den intellektualistiske opfatning. Denne setter aabenbaringen i forgrunden i stedet for løftet. Og saa blir troen at anerkjende aabenbaringen eller at anta læren. Ved første øiekast kan det synes som om der ingen væsentlig forskjell er mellom de to opfatninger; for den kristne vil naturligvis anerkjende aabenbaringen. Uten den har han jo intet løfte fra Gud. Og dog er der en himmelvid forskjell. Bygges frelsens forvisning helt paa det at Gud har lovt os frelse — i ordet og i sakramentet — saa faar vi Luthers freidige tro og en klar forstaaelse for daabens objektive betydning. Bygges den derimot helt eller delvis paa erfaringer eller paa aabenbarings antagelse, blir man fremmed for den freidige troesforvisning. Kristenlivet blir en nervøs hoispending, og den lutherske lære om daaben blir helt uforstaaelig.

Iver Iversen.  
(Fra "Lutheraneren")

## S.L.B.I. Short Course Closes

The four-weeks winter short course at S.L.B.I. closed January 31.

## Another Good Book

To write that "Fire Upon The Earth" is a good book is to make an under-statement concerning this latest product from the pen of Dr. B. M. Christensen, president of Augsburg College and Seminary. It is a book written in the flaming spirit of its title, thought-provoking, challenging.

Can a book written by one who has earned his Ph. D. degree (and other degrees) come down to the level of us less-learned folk? Most certainly it can. Witness the wide sale and strong influence of Dr. O. Hallesby's books. This reviewer knows of young people, just out of their teens, who have found the reading of one of his books a spiritual feast. Learning consecrated to the service of Christ and yielded to the enlightenment of the Holy Spirit is used by the Lord for the blessing of many in His kingdom.

The author of "Fire Upon The Earth" does not parade his learning. His book bears the simple name "Bernhard Christensen." Its pages are aglow with a desire to challenge men to a flaming witness for Christ.

Some quotations from the book will make it speak for itself:

"The true test of the Word today, as then long ago, is this: Does it bring men to repentance? Does it summon them into the presence of the Living God? Does it result in broken, crushed hearts, and flame-purged lives?... Man, a sinner, can find peace only when God breaks his heart. Christianity is a religion for broken men. They that are whole have no need of a physician, but they that are sick.... When man sees and confesses that

Down in the deeps of me, Lord,  
'Tis there I have need of thy healing,  
then the Lord of Life can speak to him words of hope and eternal pardon. This relationship of personal contact between the soul and God is the only true basis for hearing and receiving the everlasting Word. Without such a meeting, religion is a formality, an unreality, a tale told without deep or earnest intent...

Natural man fears God and flees from Him. And if he cannot wholly escape Him, he seeks to organize and formalize his religious life so that it does not become too personal. As it was once expressed, in crude but telling language: "He doesn't want religion to get under his skin."

But Christianity was brought into the world precisely to 'get under men's skin.' Until it does, it has missed its mark completely... To attempt to institutionalize it so that the individual escapes the stern challenge of personally yielding his life to God, is to deny the very heart of Christianity...

Faith is life. For faith is the heart of Christianity, as it is experienced by man. Unless faith is a living, throbbing personal thing, its possessor is shorn of his spiritual power. Unless the soul has come face to face with God and wrestled with Him 'until the breaking of the day'; or has met Him in some valley of deep need crying, 'Lord, I believe, help thou mine unbelief'; or along some other path, however strange, has come to know the peace of a trustful fellowship with Him then in that soul Christianity has never come into its own. There may be a form of religion, but true Christianity is not there. There may be a painted flame, but no fire of God burns in the heart."

So far the quotations. Luther Leaguers, read good books. Spend much time with your Bibles. But increase your spiritual horizons by feasting — even though it means hard mental work — on books such as "Fire Upon the Earth."

The fact that ten young people were in attendance during the entire month proved beyond question that the endeavor was worthwhile. Much credit and thanks must be given to the teachers who made possible this course, namely pastors Lokensgard, Overlid and Walker.



For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

# The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in February, 1942

## Editorial Comments

Again we appeal for news from the district. Brief reports, typewritten and double-spaced, please!

The Committee on Evangelism elected at our district meeting has sent in an urgent plea for this phase of the work. This plea will appear in the next issue. Here, too, we need to pray the Lord of the harvest send workers who have the special gift of evangelism. We need it, and a great opportunity is before us. Night cometh when no man can work.

The workers whose obituaries appear in these columns have served in our district. As one by one leave the vast field intrusted to us, other workers must fill the vacancy. We urge our people to pray for our fields white unto harvest.

### Rev. Christian Hoversten

Rev. Christian Hoversten died at his home in Ada, Minn., early in the morning of Christmas day at the age of 60 years, 10 months, and 15 days. Rev. L. C. Jacobson officiated at the funeral on Dec. 28, assisted by President R. M. Fjellstad. Honorary pall bearers were Pastors O. A. Jacobson, J. J. Jacobson, Oliver Sime, G. W. Tolo, and P. M. Trelstad. Burial was in the cemetery at Ada.

Christian Hoversten was born in Ottawa, Ill., Feb. 10, 1881. In 1909 he was graduated from Jewell Lutheran College and in 1912 from Red Wing Theological Seminary and was ordained that year. "He was a frontiersman in our church, serving faithfully all his ministerial years in outposts in Canada and North Dakota." In 1911 Hoversten was married to Miss Julia Ogard of Ada, Minn., who survives him together with one son and four daughters.

### Rev. C. N. Sandager

Rev. Christian N. Sandager, Kindred, N. D., died on Dec. 11. Christian Sandager was born near Belview, Minn., March 7, 1887, attended Luther College 1904-10 (A.B.); Leipzig University 1910-11; Luther Seminary 1911-14 (C.T.). He was pastor at Kinmundy, Alberta, 1914-18; was executive secretary of the Canadian Lutheran Commission for Soldiers' and Sailors' Welfare 1918-19; teacher at Outlook College 1919; pastor at Edmonton, Alberta, 1919-21; at Outlook, Sask., 1921-23; president of Outlook College 1923-24; home missionary at Marshall and Russell, Minn., 1924-34; Alberta, Minn., 1934-37; and at Kindred, N. D., since 1937. Pastor Sandager was secretary of the Canada district home missions committee 1917-24. He was married to Clara Ellingson in 1916.

Rev. S. A. Berge read the liturgy and officiated at the funeral of Rev. C. N. Sandager in Norman Church, Kindred, N. D., Dec. 15. President David Stoeve preached the sermon. Other pastors who spoke are C. B. Ingebrigtsen, G. Gabrielsen, H. Upstad, J. M. Moe, and Doctors J. N. Brown and C. B. Ylvisaker.

Rev. T. M. Rykken preached the sermon and officiated at the funeral in the Dahlen Church on Dec. 16, assisted by Pastor J. M. Moe. Burial was in the Middle Forest cemetery. Pastor Sandager is survived by the widow, three sons, and two daughters.

### Krav eller kjærlighet

Den som stadig krever av andre mennesker, blir skuffet, bitter og haard. Han glemmer at naar han krever fullkommenhet av mennesker, da krever han mer enn et menneske kan gi. Jesus satte ikke sin lit til noe menneske. Likevel var han ikke mistenksom og bitter. Han elsket menneskene.

## MY CHURCH

Deep in my heart I know that the Church is of God • That in spite of human frailties she has brought blessings untold to all generations, including my own • That she has made my community and my country a better place in which to live, to work, to establish a home, and to rear my children • That I would not want to live or die in a land where no church spires point its people heavenward. I also know that the Church continues to live triumphantly even when men and nations reject her by indifference or open hostility. In this knowledge I gladly give myself to my Church and offer her my loyal support by intelligent membership, regular attendance, generous giving, ardent prayer, and devoted service.

—Anonymous

THE CHURCH WELCOMES YOU!

### Rev. Hans Johnson

Rev. Hans Johnson died in Canada. Rev. W. I. Aamoth officiated at the funeral in Iola, Wis., on Dec. 8. Hans Johnson was born April 1, 1851, in Holt, Nedenes, Norway, came to America in 1852, attended Luther College 1866-73 and Concordia Seminary, St. Louis, 1873-76. He was pastor in Chicago 1876-78; Nash, Minn., 1878-85; Fossum, Minn., 1885-95. Since 1895 Mr. Johnson has been farmer, editor, and revenue collector.

Former Pastor Hans Johnson died in his home near Fairmount, Sask., November 30, 1941. Rev. A. T. Hjortaa officiated at the funeral in St. Olaf Church on December 4. The body was sent to Iola, Wis., for burial beside his parents. Rev. W. I. Aamoth officiated there on December 8. Retiring from the ministry in 1895 Mr. Johnson and family moved to Crookston, Minn., where for some years he was owner and editor of "Normanden." In 1905 they moved to Bulyea, Sask., and lived there till 1910 when Mr. Johnson spent a year in the real estate business in Kindersley, Sask. Johnsons then moved to their farm and have since resided there. Johnson is survived by his widow, three daughters, and two sons.

### Rev. Omar M. Brenne

Rev. Omar M. Brenne died at his home in Minneapolis on Dec. 31 aged 59 years, one month, and 28 days. Funeral services were held on Jan. 3. Rev. Adolph Egge conducted the service in the home and Rev. Roy Olson officiated in Lake Nokomis Church. Dr. Nils Kleven preached the sermon. Pastor Brenne is survived by his widow and five daughters. They are Mrs. Joseph Aalbue, a teacher at Augustana College, Sioux Falls; Mrs. E. T. Bachmann, Wilmington, Del.; Mrs. Paul Boe, Minneapolis; Miss Anna Brenne, who teaches; and Audrey Brenne, a student at Augustana College.

Omar Brenne was born in Chicago, Ill., Nov. 3, 1882, attended Red Wing Seminary 1901-06 and the United Church Theological Seminary 1906-09. He served as pastor in Hanley, Sask., 1909-14; Jewell, Iowa, 1914-19; Blue Earth City, Minn., 1919-21; Canby, Minn., 1921-27; Chicago 1927-30; Lake Nokomis Church, Minneapolis, 1930-39; and Spicer, Minn., 1939-41. For the past two years Pastor Brenne's health was poor and in September, 1941, he retired from the active ministry and moved back to Minneapolis. The following six pastors served as pall bearers at the funeral: M. E. Hauge, H. J. Holman, Haldor Hodne, L. T. Larson, Tenner Thompson, and Walter Wang.

Martin Knudson of Earling has been conducting special services in Holden, Pastor A. M. Vinge's parish as this issue goes to press. Blessings are evident.

### Bulyea Parish.

Sunday Nov. 16th 1941 there were Confirmation service in Lunner church, Southey, Sask., with Holy Communion. The following were confirmed:

Agnes Carola Brandsgaard, Astrid Caroline Asbjornhus, Edward Kenneth and Josef Howard Rostad.

Number of members beside the class took part in the Communion.

Sunday, Nov. 23, 1941, there was Confirmation service at 11 o'clock a. m. in St. Olaf church Govan, Sask. The following were confirmed: Lillian Elizabeth & Lloyd Harald Berg, Floyd Eagle Thoen, Verna Elida Laknes, Helen Caroline and Clarence Norman Dock, Elenor Christine Lekness, Gerda Pauline, Palmer Gerhard and Arne Joseph Unseth and Raulph Stanly Sather.

In the afternoon there was Holy Communion when together with the class most of previous year confirmation class also partook.

The services in both churches were conducted in the English language and were well attended. Offering to the Budget was given at both places.

This makes a total of 30. young people who have been confirmed in the parish the two last years.

God help them to be faithful in their baptismal promises.

—H.L.U.

### Tribute to a Christian Home

Julia Anderson

There has never been a time in the memory of most of us when it has seemed so necessary to uphold the real fundamental teachings of Christianity. Can we be just nominal or passive Christians today when we see sin in all its forms of horror having mastery of the world and causing such untold suffering on every hand? It is because I feel that we need to do, each in our small way, anything we can that the forces of righteousness may be strengthened to do their work that I feel led to write of the value of Christian training in the home.

To some of those who knew me in my youth it may seem strange that I should write as I do. But it is some of those very incidents of younger years that have led me in later years to value, above all else, the Christian teaching of my home.

From earliest memories the family altar was established in our home. We were taught the value and power of prayer and were taught to give thanks at every meal. I can recall when we were children and in bed for the night, that father's and mother's voices could be heard in prayer. We could not always hear what was said, but phrases would come drifting to our ears, phrases of praise and thanksgiving, of asking for guidance, asking for spiritual and material things. Although it did not mean so much to us perhaps as children, that memory has lingered through the years and has been a greater influence than even they perhaps realized. I can recall mother kneeling with us in prayer and asking God to take control of our lives even when we were very young.

When we were still just young women mother passed from this life to her eternal

rest. She has remained not only a beautiful memory but a spiritual force in our lives.

For some years I had a "form" of Christianity but no "power", and when the trials of life seemed to almost overwhelm me, I foolishly blamed God and rejected Him completely. Then one day, even as the prodigal, "I came to myself", and decided I could not live without Christ. And as the years have gone by, He has become more and more precious. The many trials have but made me realize how much I need His help, and, although there are many things I cannot understand, I feel the urge to trust Him.

Some perhaps would ask what influence brought me to Christ. There was the early Christian training in the home, an influence never quite denied even in my wanderings from God. But I feel the greatest power was my father's earnest and continued prayer. One day, while I was still away from God, my father came to me with tears running down his cheeks, and with his hands turning my face up to his, he looked long and earnestly into my eyes and begged me to accept Christ—but I could not. He turned sadly away, and never spoke of Him again to me even as I had asked him, but I know his prayers became if possible even more earnest. What a glad day for us both when I could tell him I had accepted Christ as my Savior!

My father never tried to hobble through the Christian life with one foot in the church and the other in the world. Often he was thought to be "too strict," but to him, as to Paul, "To me to live is Christ", and he would do nothing, however small, that he thought would harm his Christian influence.

When he was called home, one of the pastors paid what I feel was the greatest of all tributes to him. He said, "The church has lost its greatest pray-er" He realized what a mighty force prayer was in God's work.

So many people today are giving no thought to spiritual values, and so many of our churches, sad to say, are only having "a form of godliness, but denying the power thereof."

If, through prayer, the power were released that brought even me to Christ (and it took many years), cannot your prayers and mine win our loved ones and the world for Christ? Are we willing to pay the price?

Too often when the years go by and our loved ones are still outside of God's fold, we give up praying, and in sorrow submit as it were to "God's will." (I hate to think what would have become of me if those dear to me had stopped praying.) God's will is that none should perish and His promise, "Ask whatsoever ye will, in my name, and it shall be done," is as true today as ever. Although our loved ones are still without the fold, let us be steadfast in prayer, knowing that by faith mountains can be removed. Hope on and pray, even when the years go by and at times it looks almost hopeless. We know God hears and answers prayers. My father didn't give up; why should I!

A force greatly needed in this sin-sick world today is the Christian home. "Homes where the Bible is honored and taught," homes where "prayers as incense" are continually ascending to the Throne of Grace.

God bless our Christian homes!

A Sunday School Teacher's Institute for Edmonton Circuit was held in Golden Valley Congregation, J. Stolee, Pastor, Viking, Alberta, February 7th 1942.

Approximately 40 teachers attended representing 8 Sun. Schools. Topics were as follows:

"The Sunday School as a Missionary Agency," Pastor A. M. Vinge. "Selecting and Training of the Sunday School Teacher," C. Holmberg, Edmonton.

"Way's for the Teacher to Increase Co-operation Between the Homes and the Sunday School," G. Loken, Tofield.

Prince Albert Circuit conducts a similar Institute at Birch Hills, February 21—22 1942. —V.



## WOMEN'S MISSIONARY FEDERATION

Mrs. J. R. Lavik, Editor, — Luther Seminary, Saskatoon, Sask.

He leads us on  
By paths we did not know;  
Upward He leads us, though our  
steps be slow,  
Though oft we faint and falter on  
the way,  
Though storms and darkness oft  
obscure the day;  
Yet when the clouds are gone,  
We know He leads us on.

The servants of the Lord live in a troubled world. Are you remembering Miss Guttormson? Letter to our Mission Secretary Gronli.

## Olga Guttormson Writes from Berlin November 13th

"Your September 16 letter has just been received for which I thank you. By now you will have heard why we are stalled here — we are not able to get our exit permits, and that we must wait for some reciprocal arrangements that might be made. You no doubt know more about it than we do.

"We are now on our ninth week here. We have been given ration cards for essential clothing we need now. Some have received their parcels from home, which were sent to our former address. I have not received any as yet. The Bible has not reached me. I hope the one who received it made use of it as they are very scarce.

## Shop for Food

"Since I last wrote I have moved to cheaper living quarters. Half of our group is here in this place and we will be able to stay within the allowance we receive from our government. Those in charge are Christian women and we feel quite at home. We have a hot plate between two of us and manage our cooking on that and find it very economical. Our room is small but warm, and the feather beds are comfortable. Much of our time is spent shopping (food) as I have said before, but we are getting used to our food ration cards now. We get enough of everything so our physical needs are taken care of.

## Services Are a Blessing

"I attended Norwegian services on Sunday. It was a real treat and a great blessing to me. I thanked God for having parents who had taught me the language. The pastor is from Hamburg-Seamen's Mission there—and has services here once a month.

"We had a sleepless night recently but the good Lord continues to keep His protecting hand over us all. It seems one can get used to anything. His grace is sufficient for all.

"A mother and daughter will be leaving our group soon, as it has finally been proven she is American. They are colored—were going to Liberia as missionaries. The husband remains interned as he is not American. They are booked for December 5 and received their ticket already. Arrangements were made by her mission. But she has some visas to get and her exit permit, which she has been told will not be difficult to get.

"It has turned very cold. I cannot say how cold it is as the barometer is so different. We have no snow as yet. Today has been the coldest so far.

## Have Christian Friends

"The days pass by quickly so we have not found the time long here. We always find something to do and there is so much to learn. The people we have met are kind and we do not feel much like strangers in a strange land any longer. We are blessed with real Christian friends here, too, and we thank our heavenly Father for every one of them. The wives in our group hear frequently from their husbands and they are kept very busy where they are. They are making good use of their time during these months when they have been set apart. They are all well, too, and again we are happy about

that. It is much colder where they are as it near the Polish border.

"Again I thank all who are upholding us on the wings of prayer. I would like to answer all letters, but I hope each one understands that that is not possible. We can write only to neutral countries now, so it was an advantage to be at the former address.

"I was very glad to hear Ottes did better than I. However, I have not given up and have had good training through these varied experiences, too. The Lord knows why this was necessary for us. 'I will instruct thee, and teach thee in the way which thou shalt go; I will guide thee with mine eye'—and He will continue to do so for all of us if we let Him.

"There is much I would like to write but this must be enough for now. Again I close with Psalm 91."

## Broadcasting Good Seed to Those Near Home

by Mrs. E. Nelson, Granum, Alta.

## I. By the use of Church Papers.

Every Christian should be consciously interested in the work and welfare of the church. One way in which we all can show our concern and interest is to adopt the slogan "A Church Paper in Every Home." The newspaper plays a big part in the life of society, and friends—our church papers play a greater part in the spiritual growth and nurture of men and women. They inform, inspire, and edify their readers. Through them we can keep in touch with the work of the church.

One outstanding publisher writes as he gives high tribute to the religious press: "They have been a large part of my education. Through them I have gotten a continued picture of life in its more serious aspects. They have kept me in touch with the religious movements of the world. The religious press has continually fertilized my spiritual life, giving me a ceaseless awareness of the things of God. Without the corrective of these to my constant newspaper reading I am sure that my outlook would have been materialized and distorted. Times beyond count I have met God in the pages of the religious press."

What the church publications did for this man they can also do for us, and through us, if we but put forth an honest conscientious effort to witness for our Saviour in this way. One way of enriching our own lives and to build up and extend the spirit of loyalty to our church and Jesus Christ is to boost this project of our church: "A Church Paper in Every Home."

## II. By encouraging Church Attendance:

Another way in which we can show our concern and interest in the work of our church and carry out the Saviour's command "Go ye into all the world and make disciples" is by reaching out, through testimony, prayer and personal witnessing in our homes and communities for the unchurched and unsaved. We can encourage church attendance, bring back the old custom of the family pew—the whole family in church together. As we look about us and realize to what lengths Jesus went for us, surely we cannot stand idly by, saying, "There is nothing I can do." The best mean of encouraging church attendance is to set a good example ourselves, by being regular, consecrated church goers. To us as Christians, God has entrusted the care and nurture of immortal souls both within and without the church, at home and abroad.

May this be our motto as God requires it of us:

- To personally attend divine services.
- To contribute regularly of myself, my time, my talents, and means to the work of the church.
- To be deeply concerned about the spiritual welfare of the

## YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

"Christ died for the ungodly"

(Rom. 5:6).

Comforting words, these are.

Oh yes, they are disturbing words, too. They are disturbing to the self-satisfied, self-righteous man, sure of his own goodness. For if once in a while a glimmer of light pierces his spiritual darkness, these words must cause him to ask, "Then did Jesus die for me, who am good?"

He asks a proper question, for Scripture declares that Christ died for the ungodly. God affirms that He would have all men to be saved. He has made ample provision for the salvation of all in the sacrifice of Christ. But the self-good person will not have that salvation, for it involves the acknowledging that he really is ungodly. The Holy Spirit must strive long with some before they will admit this. In fact, some never admit it, and enter eternity without Christ's righteousness.

But when the Holy Spirit brings a person to see that he is ungodly in himself, that without Christ he is a lost sinner, then how comforting is this word, "Christ died for the ungodly." Even when he must look upon himself as the chief of sinners, let him but hold to this promise, "Christ died for the ungodly," and it shall be well with his soul.

Friend, have you claimed this promise for yourself?

## EDMONTON CIRCUIT Y.P.L.L. CONVENTION

The Luther Leagues of the Edmonton Circuit met in Ryley, Alta., Jan. 16, 17 and 18th, 1942 for the annual Convention.

We are truly thankful to God for the way He blessed the meetings.

The convention theme, "How My Christian Life Can Grow," Eph. 4: 15-16, was divided into panels as follows:

How my Christian Life can grow through—

- (1) Prayer-speaker, O. Olsen, Holden.
- (2) The Bible-speaker, Alice Broughton, Tofield.
- (3) Christian Friends — Speaker Wildie Davis, Edmonton.
- (4) Christian Books — Speaker, Bodil Gottlieb, Edmonton.
- (5) Service in Missions — Speaker, Mrs. Likeness, Irma.
- (6) Personal Evangelism—Speaker, Arthur Nelson, Ryley.

Other speakers were local pastors, J. B. Stolee and A. M. Vinge, as well as Martin Knudson of Ryley and Rev. H. Burkwall representing the British and Foreign Bible Society.

Music was supplied throughout the sessions by the various Luther Leagues represented.

It was decided at the convention to forward a resolution to the Alberta Government protesting the legalized liquor traffic in the province.

A growing interest in Luther League work is evident by the way contributions have increased the last years.

Year 1939 District Contributions \$230.95, Edmonton Circuit Contributions \$22.50.

many living round about us. May we join hearts and hands with all Christians and determine to press on toward the mark for the prize of the high calling of God in Christ Jesus!

## To the W.M.F. of Canada District

Greetings in brotherly love in our Saviour Jesus!

Ever since I received your letter of August 6th, it has been on my mind to write and thank you for it. Yes, I want you to know that it was very much appreciated and brought good cheer to my lonely and often cast down spirit. Thank you! God Bless You!

Greet the W.M.F. of Canada District from me as opportunity is given. You are doing a blessed work in the Kingdom. May God continue to bless it.

Sincerely yours,  
—J. J. Akre.

Year 1940 District Contributions \$391.78, Edmonton Circuit Contributions \$57.10.

Year 1941 District Contributions \$600.18 (to date), Edmonton Circuit Contributions \$171.10 (to date).

The Circuit President for the next year is Miss. Wildie Davis of Edmonton.

May we remember our Executive in our prayers that God may lead them and continue to bless Y. P. work.  
—Mrs. Olaf Larson.

## Bible Camp &amp; Convention Dates

Spring is soon here. Summer is not far away. Undoubtedly plans are even now being made for the various Bible Camps and Luther League conventions in the district. As soon as the dates are set, inform this column, so that they can be made generally known. Thus there will be less conflict. Remember in making your plans that the District Luther League convention will be held at Saskatoon July 16—19.

## Canada District Goes Over The Top

Our District Luther League has contributed considerably more than its apportionment to the work of the International YPLL. This is proof of the fact that when our various local leagues do each its part, our goal can be more than accomplished.

Our district president, Pastor Vinge, asks that mention be made of the agreement that each circuit is to send to the district treasury an amount equivalent to \$1.00 per year for each league in the circuit. Because this contribution has been overlooked by many of our circuits, the district treasury is rather low. There will be necessary expenses to meet incidental to the convention. Will not you who have failed to make this contribution, send it in promptly to the district treasurer, Prof. E. Marker, Camrose, Alta.

## YOUNG PEOPLE'S LUTHER LEAGUE CONVENTION

District: Canada. Place to be held: Saskatoon, Sask. Dates: July 16th to 19th, inclusive. Theme: ONWARD CHRISTIAN SOLDIERS. Text: Ephesians 6:10-18.

## Thursday Afternoon

5:00 P. M. Prayer Session.

## Thursday Evening

7:30 P.M. Welcome by Local League — L.L. President and Local Pastor. Greetings — District President; Address — Guest Speaker.

## Friday Morning

Choral Union Rehearsal. 9:30 A.M. Bible Study. 10:00 A.M. Theme: Christ, our Leader.

Group Leader:

"His Person" (Divine Saviour)

"His Authority" (Mark 4 and 5)

"His Message" (John 10:10 — Purpose of Salvation). — "His Army"

## Friday Afternoon

2:00 P.M. Bible Study

2:30 P. M. Theme: The Armour

Group Leader

"Truth and Righteousness"

"Faith and Peace"

"Salvation"

## Friday Evening

Choral Union Rehearsal

7:30 P.M. Theme: The Enemy We Face — Guest Speaker.

## Saturday Morning

9:30 A.M. Bible Study.

10:00 A.M. Canada District Y.P.L.L. Business Session.

## Saturday Afternoon

2:00 P.M. Bible Study.

3:00 P.M. Convention Outing.

## Saturday Evening

Choral Union Rehearsal

7:30 P.M. Theme: The Spiritual Warfare — Guest Speaker.

## Sunday Morning

9:00 A.M. Communion Service.

10:00 A.M. Divine Service

Liturgy, Confessional, Speaker.

Theme: More Than Conquerors

## Sunday Afternoon

2:30 P.M. Choral Union Concert.

Address—

## Sunday Evening

7:30 P.M. Speaker.